

# REPORT ON NATIVE PAPERS

FOR THE

Week ending the 2nd February 1895.

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## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	
BENGALI.					
Monthly.					
1	"Ghosak" ... ..	Khulna ...	560		
Fortnightly.					
2	"Bankura Darpan" ... ..	Bankura ...	450		
3	"Kasipur Nivási" ... ..	Kasipur, Barisál ...	300		
4	"Ulubaria Darpan" ... ..	Ulubaria ...	300		
Tri-monthly.					
5	"Abodh-Bodhini" ... ..	Calcutta ...	677	14th January 1895.	
Weekly.					
6	"Bangavási" ... ..	Calcutta ...	3,000	25th	ditto.
7	"Bangavási" ... ..	Ditto ...	20,000	26th	ditto.
8	"Burdwán Sanjivani" ... ..	Burdwan ...	310	22nd	ditto.
9	"Chárumihir" ... ..	Mymensingh ...	.....	22nd	ditto.
10	"Chinsura Vártavaha" ... ..	Chinsura ...	500		
11	"Dacca Prakash" ... ..	Dacca ...	2,400	27th	ditto.
12	"Darsak" ... ..	Chinsura ...	.....	27th	ditto.
13	"Education Gasette" ... ..	Hooghly ...	950	25th	ditto.
14	"Hindu Ranjiká" ... ..	Boalis, Rajshahi ...	248	23rd	ditto.
15	"Hitavádí" ... ..	Calcutta ...	3,000	25th	ditto.
16	"Jnándasyiká" ... ..	Ditto ...	.....		
17	"Mihir" ... ..	Ditto ...	.....		
18	"Murshidabad Hitaishi" ... ..	Murshidabad ...	732	23rd	ditto.
19	"Murshidábád Pratidinhi" ... ..	Berhampore ...	.....		
20	"Pratikár" ... ..	Ditto ...	603	25th	ditto.
21	"Rangpur Dikprakash" ... ..	Kakinie, Rangpur ...	170		
22	"Sahachar" ... ..	Calcutta ...	800-1,000	23rd	ditto.
23	"Samaya" ... ..	Ditto ...	4,000	25th	ditto.
24	"Sanjivani" ... ..	Ditto ...	4,000	26th	ditto.
25	"Sansodhini" ... ..	Chittagong ...	.....	25th	ditto.
26	"Saraswat-Patra" ... ..	Dacca ...	500	26th	ditto.
27	"Som-Prakash" ... ..	Calcutta ...	800	21st	ditto.
28	"Sudhákár" ... ..	Ditto ...	2,000	25th	ditto.
29	"Vikrampur" ... ..	Lauhajangha, Dacca ...	380	24th	ditto.
Daily.					
30	"Banga Vidyá Prakashiká" ... ..	Calcutta ...	500	21th to 26th and 28th to 30th January 1895.	
31	"Dainik-o-Samáchár Chandriká" ... ..	Ditto ...	1,200	27th to 30th January 1895.	
32	"Samvád Prabhákár" ... ..	Ditto ...	1,435	25th, 29th and 30th January 1895.	
33	"Samvád Purnachandrodaya" ... ..	Ditto ...	300		
34	"Sulabh Dainik" ... ..	Ditto ...	3,000	Ditto	ditto.
ENGLISH AND BENGALI.					
Weekly.					
35	"Dacca Gazette" ... ..	Dacca ...	500-600	28th January 1895.	
HINDI.					
Monthly.					
36	"Bihar Bandhu" ... ..	Bankipore ...	500		
37	"Darjeeling Mission ke Másik Samáchár Patriká." ... ..	Darjeeling ...	600		
Weekly.					
38	"Aryávarta" ... ..	Dinapore ...	750	26th	ditto.
39	"Bhárat Mitra" ... ..	Calcutta ...	2,500	24th	ditto.
40	"Hindi Bangavási" ... ..	Ditto ...	10,000	28th	ditto.
41	"Uchit Vaktá" ... ..	Ditto ...	.....	19th and 26th January 1895.	
PERSIAN.					
Weekly.					
42	"Hublul Mateen" ... ..	Calcutta ...	.....		



No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>URDU.</b>				
<i>Weekly.</i>				
43	" Akhbar-i-Al Pūch " ...	Bankipore ...	800	3rd January 1895.
44	" Darussaltanat and Urdu Guide " ...	Calcutta ...	300	24th ditto.
45	" Gays Punch " ...	Gaya ...	.....	21st ditto.
46	" General and Gauharisafi " ...	Calcutta ...	410	23rd ditto.
47	" Mehre Monawar " ...	Muzaffarpur ...	150	
<b>URIYA.</b>				
<i>Monthly.</i>				
48	" Asha " ...	Cuttack ...	80	
49	" Pradip " ...	Ditto ...	.....	
50	" Samyabadi " ...	Ditto ...	.....	
51	" Shikshabandhu " ...	Ditto ...	.....	
52	" Taraka and Subhavartha " ...	Ditto ...	.....	
53	" Utkalprabha " ...	Mayurbhunj ...	97	
<i>Weekly.</i>				
54	" Dipaka " ...	Cuttack ...	.....	
55	" Samvad Vahika " ...	Balasore ...	303	
56	" Uriya and Navasamvad " ...	Ditto ...	420	
57	" Utkal Dipika " ...	Cuttack ...	450	
<b>PAPERS PUBLISHED IN ASSAM.</b>				
<b>BENGALI.</b>				
<i>Fortnightly.</i>				
58	" Paridarshak " ...	Sylhet ...	480	
59	" Srihattavasi " ...	Sylhet ...	.. ..	For the second fortnight of Pous, 1301 B.S.







## I.—FOREIGN POLITICS.

THE *Bhārat Mitra* of the 24th January says that though the British Government does not like to interfere with Chitral affairs, the Resident in Cashmere seems restless and means to lay the Chitral disturbances at the door of Cashmere. Chitral though formerly under the Cashmere yoke, has, since the entrance of the English into Cashmere, been declared independent of that State.

BHARAT MITRA  
Jan. 24th, 1895.

2. The *Sanjivani* of the 26th January says that according to the leaders of the Waziristan expedition it will be impossible to keep the Waziris in subjection, unless they are disarmed and turned into an agricultural people. But to disarm the Waziris will require the carrying on of a long warfare in their country, for no expedition against them has hitherto been able to do them the slightest injury. Supposing also, that the English succeed in disarming them, the matter will not end there. For, when the Waziris have been deprived of all means of defending themselves against foreign attack, it will become the duty of the English Government to protect them against their enemies; and in order to discharge that duty the British Government must take upon itself to disarm all the independent tribes living in the regions between Afghanistan and Baluchistan. To secure this result it will be necessary to carry on a long warfare against the other tribes too. But this will involve a serious waste of India's men and money.

SANJIVANI,  
Jan. 26th, 1895.

## II.—HOME ADMINISTRATION.

## (a)—Police.

3. A correspondent of the *Hitavadi* of the 25th January says that after the occurrence of Kochi Khan's case last year, it was hoped that the soldiers who would in future be brought to the Fultah fort for artillery practice would be allowed no opportunity of oppressing the villagers. But this hope has been disappointed. For, the soldiers who have been sent down this year, come to the Sararhat every market day, and take away fish and plaintains from the sellers without paying proper, or in some cases any, price. On a recent Sunday two soldiers took a fish weighing about five seers from a woman, and were going away without paying any price, when the correspondent's remonstrances made them pay only two annas to the woman. Such oppression of the weak and poor ought to be checked at once.

HITAVADI,  
Jan. 25th 1895.

4. The *Banganivasi* of the 25th January has the following:—  
All that the villagers or, for the matter of that, the panchayets themselves know of the provisions of the Chaukidari Act is that the chaukidari tax must be levied, or the collecting panchayet's goods and chattels will be distrained and sold in satisfaction of the chaukidars' demand for arrears of pay. Government, too, does not care to make the panchayets acquainted with any other provision of the Act. It does not even think it necessary to furnish these honorary servants of its with a copy of the anna edition of the Chaukidari Act—of the Act, that is, the non-observance of the provisions of which by a panchayet is attended with risk not only to his property but also to his personal dignity. The colleagues of a collecting panchayet have an impression that their only function is to assist in making assessments of the chaukidari tax, and they are not aware that they have any other responsibility under the Act. What mischief sometimes arises from the panchayets not being acquainted with their functions and responsibilities under the Act will be evident from the following instance. Fifteen years ago or even earlier, one Jadunath Chattopadhyaya served as collecting panchayet in the village of Loknathpur within the Damurhuda thana in the Meherpur

BANGANIVASI,  
Jan. 25th, 1895.



subdivision of the Nadia district. Since then he has been working on his own account in a distant part of the country without being aware that his name was still on the list of panchayets. But one day in Pous last, the chaukidar and a court peon seized his cattle and then proceeded to seize his bedsteads and other things. The fact was that the collecting panchayet of the village having retired six months ago and no man having yet been appointed in his place the chaukidars' pay remained unpaid, and as the provision of the law is that on the retirement of the collecting panchayet his colleagues are to collect the chaukidari tax on pain of distraint of their goods and chattels till another collecting panchayet is appointed, Jadunath's goods and chattels were seized. But is it proper to seize a panchayet's things in this way without any previous notice or warning and without any regard to his personal dignity? The law, we are aware, is becoming more and more rigorous, but such a harsh enforcement of the law was unknown even in the days of the notoriously oppressive Nabobs and Kazis. The authorities should try to put a stop to such misuse of powers conferred by the law.

SUDHAKAR,  
Jan. 25th, 1895.

5. A correspondent of the *Sudhakar* of the 25th January complains that the chaukidars who come to give attendance at the Sadar thana in the Bogra district, are unnecessarily detained, sometimes even for whole days, and are made to do menial work by the Sub-Inspector and jamadars, to the serious inconvenience of the villagers as well as of these poor men themselves.

BANGAVASI,  
Jan. 26th, 1895.

6. The *Bangavasi* of the 26th January says that the Lieutenant-Governor's dismissal of the writer-constable of the Tollygunge thana. Tollygunge thana may be a proof of his Honour's high sense of discipline, but it does not certainly indicate that His Honour has a heart befitting a ruler. Even the commonest men warn their servants when they do anything wrong for the first time, and do not deprive them of their bread.

SANJIVANI,  
Jan. 26th, 1895.

7. The *Sanjivani* of the 26th January says that the Lieutenant-Governor has acted unjustly if he has really brought about the dismissal of the writer-constable of the Tollygunge thana, because he did not find him in uniform when he visited the thana.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 29th, 1895.

8. Referring to the dismissal of the writer-constable of the Tollygunge thana, the *Dainik-o-Samachar Chandrika* of the 29th January says that like Sir Charles Elliott, Sir George Campbell, too, was a disciplinarian, but he was a noble-minded man and never dismissed an officer for such a trivial reason.

(b)—Working of the Courts.

CHARU MIHIR,  
Jan. 22nd, 1895.

9. A correspondent of the *Charu Mihir* of the 22nd January says that the present Sub-divisional Officer of Netrakona in the Mymensingh district, never gives notice of the days on which, and the places where, he intends to hold his court during his tour, and this omission on his part causes serious inconvenience to litigants in his court.

UCHIT VAKTA,  
Jan. 26th, 1895.

10. The *Uchit Vakta* of the 26th January says that the case in which Lord Beresford stood charged with having offered personal violence to Damodar Dass, B.A., Assistant Commissioner of Amritsar, will be heard by the Deputy Commissioner of the place. But it cannot be expected that the Deputy will do justice in the case.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 29th 1895.

11. The *Dainik-o-Samachar Chandrika* of the 29th January has the following:—  
The moral of the case of Iswari Prasad of Patna. Iswari Prasad's case has been transferred from Patna because the Magistrates of Patna bear him malice, and he is not likely, therefore, to get justice at their hands. Yet civilians must not be blamed. See how Sir James Westland and Sir Antony MacDonnell are moving heaven and earth for the statement made by Mr. Mehta. As for Sir Charles Elliott, he



is always on the highest pitch of his temper. They have all read logic, and each of them concludes that since Mr. Mehta called the civilians bad and he is a civilian, therefore it is he who has been called bad. This line of reasoning makes the censure of civilians unbearable to the official members of the Council. But how is the fact of Iswari Prasad's case to be avoided? Is it not a fact that Iswari Prasad is being ruined by the case? It is said that he has already had to deposit Rs. 20,000 as cost for witnesses. Will not the cost and harassment be a heavier punishment to Iswari Prasad than imprisonment? This is the way in which high-handed zamindars bring into subjection unruly raiyats. In fact, the Criminal Court in India is an engine of oppression which has not its equal in the whole world. And Mr. Mehta has incurred the displeasure of the official members of the Council by blaming it. May God save him!

(d)—Education.

12. *Al Punch* of the 3rd January says that the people of the Bihar Circle owe a debt of gratitude to Sir Charles Elliott for the wise educational policy he has adopted. It is His Honour who has directed all local self-government bodies to contribute as largely as possible towards the cost of primary education. It is His Honour, again, who has directed a more extensive employment of Muhammadan graduates and under-graduates in the Education Department.

AL PUNCH,  
Jan. 3rd, 1895.

13. The *Sahachar* of the 23rd January has the following about the Calcutta Sanskrit College:—

SAHACHAR,  
Jan. 23rd, 1895.

The Calcutta Sanskrit College.

The Sanskrit College has done much towards the improvement of the Bengali language and literature. The love which educated Bengalis of the present day cherish for their mother tongue is owing to the efforts which Sanskrit College men have made for the development of the Bengali language and literature. It was the late Pandit Isvar Chandra Vidyasagar, who was a student of that college, who first wrote easy Bengali books and thereby led the way for other workers in the same field, viz., Michael Madhusudan Dutt, Bhudeb Mukerji, Hem Chandra Banerji and Bankim Chandra Chatterji. By popularizing the study of Sanskrit, Sanskrit College men have created in the minds of their countrymen a love for their ancient language and literature until now the *Bhagabat gita* has become their common property, and their love for their own religion has greatly increased. No improvement in the Bengali language and literature is possible without a knowledge of Sanskrit, and the present development of that language and literature is therefore due to the study of Sanskrit in the Sanskrit College. With the adoption of Sanskrit, however, for the University examinations, that language came to be studied more or less in schools and colleges all over the country, and the boys who would otherwise have joined the Sanskrit College remained content with acquiring general knowledge of Sanskrit in the English schools, and devoted their energies to the study of English, which is more profitable in a pecuniary point of view. This naturally led to a decline in the numerical strength of the college, and its prestige suffered in consequence. Though it recovered much of its old glory and prestige under its clever Principal Mahamahopadhyaya Mahes Chandra Nyayaratna, still it can hardly be said to be in its old flourishing condition. That this is so, is not because people now love Sanskrit less than they did before; for, as stated above, their love of Sanskrit instead of decreasing, has actually increased. It is due to the increasing love of the people for the study of English, and by giving greater facilities for the study of that language in the school department of this college, further loss of its prestige can be avoided. It will be necessary for this purpose to cut down the Sanskrit courses at present taught in the school department and to substitute Sanskrit grammar and light Sanskrit literature in their place. If this is done the boys will have greater opportunities than they have now of studying both English and Sanskrit on an equal footing, and of acquiring a thorough knowledge of them. Again, in the college classes the first two years after the Entrance Examination should be devoted to the study of belles-lettres and rhetoric, the third year to the study of Smriti (Hindu law), the fourth year to that of belles-lettres and Smriti, and the fifth year to that of the *darsanas* (philosophy) and the Vedas. If this is done the students of the college may, from their knowledge of Sanskrit and



English, acquired systematically through a number of years, be enabled to take their M.A. degree in both English and Sanskrit, and the prestige of the college will greatly increase. The writer asks Sir Alfred Croft and the Principal and the Principal elect of the college to give their attention to these suggestions.

SAMAY,  
Jan. 25th, 1895

"Nutan Path."

14. A correspondent of the *Samay*, of the 25th January, writes as follows:—

To

The Editor of the *Samay*.

Sir,

Emboldened by the display of independence which you have made by publishing in the *Samay* of the 14th Pous last, our letter on the subject of Babu Chandra Nath's "Nutan Path" (R. N. P. for 5th January 1895, paragraph 14), we venture to send to you, for publication, the following review, and hope that by kindly giving it a place in the *Samay* you will help to avert the impending decadence of the Bengali language and literature.

*A Review.*

Nutan Path. Second edition. Revised.

"All rights reserved." (1) By Babu Chandra Nath Basu, M.A., B.L., appointed by the Education Department as a text-book for the scholarship examination of boys in all lower class pathshalas.

1. Before addressing ourselves to the task of reviewing the second edition of the work, we must make a few observations, one of which is that the errors which were found in copies of the first edition and have been rectified in the second, are being swallowed by boys who have purchased copies of the former edition. What is to be done for such boys?

2. The second edition is published by the Sanskrit Press Depository. Is there any diminution of an author's responsibility for his book if it is published not by himself but by another?

3. Comparing "Nutan Path" with "Bodhodaya" some have pointed out that as the former is a smaller book than the latter, and as nevertheless its price is the same with that of the latter, it is comparatively a high priced book. It is probably for the purpose of reassuring such critics that an attempt has been made in the second edition to establish the fact of the larger size of the book by numbering the pages from the title page. Is this not a curious trick?

4. There is an advertisement in the last page of the cover of all copies of the second edition to the effect that one Hari Charan Acharyya has prepared, with the author's permission, a meaning book with catechism of "Nutan Path" and is selling it at three annas a copy and that the book may be had of the Sanskrit Press Depository. Mr. Editor, you are perhaps aware that boys have now-a-days contracted the very bad habit of purchasing meaning books along with any text-books, however simple, which they may purchase. The arrangement has therefore been made for securing the sale of the meaning book which has been prepared by the favoured Hari Charan Acharyya along with the sale of "Nutan Path." Praised be the spirit of self-seeking! Who can define the limits of thy power?

"Nutan Path." Second edition. Page 28.

"Animal Food—Animals." (2)

The subject matter of this portion of the book is "Animal Food—Animals." It is our impression that in indicating the subject of an article or discourse, it is only natural and proper that the whole or the greater should be named first, and the smaller part or the less should be named next. For it is only by doing this that a writer can follow the order of logical sequence. If in this part of his book Babu Chandra Nath had treated of animals first and of animal food

(1) We have compared and read "Nutan Path" with "Bodhodaya." Besides containing many things treated of in "Bodhodaya" "Nutan Path" also treats of certain matters which are found in some English text-books. In regard to his treatment of these subjects the writer has in many cases committed errors. It may therefore be said that the errors which are found in "Nutan Path" are all Babu Chandra Nath's own, while almost the whole of the remaining matter of the book may be described as the leavings of other men's dinner. How could Babu Chandra Nath have acquired such a right in those things reserved on the cover of his book? Or is his right of the kind which Babu Chandra Nath as a Sudra, may claim to have to the leavings of a repast enjoyed by the Brahman Vidyasagar?

(2) Faults of various kinds may be pointed out in any portion of "Nutan Path." To-day we shall take this portion and endeavour to point out some faults.



next, no violence would have been done to logical sequence. But then he is a master hand at Bengali composition; and there is no need it seems of observing such rules in anything which issues from his pen. Another point is that people generally use the word **জন্ম** where Babu Chandra Nath has used the word **পুত্র**. The word **জন্ম** is used in the Bodhodaya, but as Babu Chandra Nath found it necessary to write something now in his "Nutan Path," he wrote **পুত্র** instead of **জন্ম**; or in other words polished **কৰ্ম** into **কাজ**. (3) "Fish, flesh, eggs, milk, ghi, &c., are animal food." Now, fish we know is an animal and not animal matter like flesh, eggs, milk or ghi. This is a new lesson that we have learnt from "Nutan Path."

"The people of different countries eat different kinds of animal food, and this is principally because different animals are found in different countries." Now, we know that the people of one country eat different kinds of animal food and that different animals live in one country. Then is it not the case that the people of different countries take different kinds of animal food or that different animals live in different countries? Yes, it is. But is it not open to objection to leave unnoticed one aspect of a question and lay emphasis on another? And should such faulty and slipshod writing find a place in text-books for boys?

"Again, the people of some countries eat the flesh of a small number of animals, while the people of some other countries eat the flesh of many (**বহুতর**) animals."

Now, according to what grammar has Babu Chandra Nath used the form "**বহুতর**" in the above sentence? The affix "**তর**" is used only when there is a comparison between two things. "**বহুতর**" could only be correctly used if one were to speak of two countries, in one of which the people eat the flesh of many (**বহু**) animals and in the other of which the people eat the flesh of (**বহুতর**) many more. Babu Chandra Nath should have written "**অধিকসংখ্যক**" (a large number of) instead of "**বহুতর**" (many more). Perhaps Babu Chandra Nath does not acknowledge himself indebted to grammar.

"The Hindus generally eat fish and goat's flesh, and do not eat the flesh of the cow, the hog, and many other animals." Does not Babu Chandra Nath call the Muchis, Haris, Doms, and other low caste men Hindus? We know them as Hindus, and are aware that some of them eat beef and pork. Is it not a wonder that himself a Hindu, Babu Chandra Nath has no knowledge of the Hindus? And are not boys taught wrong things by such writing? Has Babu Chandra Nath used the form "**গরু**" in imitation of Vidyasagar? Or it may be that Babu Chandra Nath also comes from the part of the country to which Vidyasagar belonged. In the part of the country where Vidyasagar had his home, people call "goru" as "garu," "gopal" as "gapal" and "pukur" as "pakur." And though Vidyasagar did not commit the blunder of writing "gapal" and "pakur" for "gopal" and "pukur" respectively, still the force of provincialism made him write "garu" in the place of "goru." And "goru" has become "garu" since that time. By following Vidyasagar in this matter Babu Chandra Nath has but perpetuated the mistake.

"The Musalmans do not eat the flesh of many animals like the hog, &c." It is not proper to use the "&c." after naming only one member of a class. For such use only shows the ignorance of the writer. At least two or three of that class should be named. But by placing an "&c." after the hog, Babu Chandra Nath has completed his reference to articles of food like the pork, which the Musalmans are prohibited to eat. Instances of such little knowledge on the part of Babu Chandra Nath are found in many places of "Nutan Path."

"Nations like the English, &c., eat the flesh of various animals." Now, what are the nations referred to by Babu Chandra Nath by the "&c." here? We do not understand his meaning. Are Hindus and Musalmans included in that "&c."? Why should they not be? For the Hindus and Musalmans too, eat the flesh of various animals. Then why has Babu Chandra Nath excluded the Hindus and Musalmans from the purview of the "English, &c." by speaking of them first?

(3) Many authors of the present time write books taking their subjects from books written by others, the only change they make being to use **কাজ** in the place of **কৰ্ম**. The number of such authors is at present very large.



"In Europe many have commenced to eat the flesh of the horse." "Have commenced" refers to a point of time which is not far removed in the past. Can Babu Chandra Nath say from how long before the time when he made the statement the use of horse flesh as food commenced in Europe? We are aware that the French have eaten horse flesh for a long time past. Under these circumstances, it would have been well if Babu Chandra Nath had written "eat the flesh of the horse" instead of "have commenced to eat, &c."

"Many learned men say that more heat is generated in the body by eating animal food than by eating vegetable food. For this reason the people of cold countries, like England, eat animal food in a large measure." As regards this passage, we ask the reader not to be carried away by the charm of the sweet alliteration which marks the recurring expression "খাদ্য খাইলে" (by eating food). He has much to learn here, and let him read the passage carefully. Babu Chandra Nath simply says that many learned men say, &c., &c., but it would have been better if he had named the learned men who say so. Now, what European savants say on this point is as follows:—

Our food is obtained from two classes of matter—

- (1) Inorganic,\* such as water, air and salt.
- (2) Organic, such as is obtained from animals and vegetables.

This organic food again is divided into two classes, namely, (1) nitrogenous, such as milk, eggs, and flesh, &c., and (2) non-nitrogenous, such as starch and sugar. Non-nitrogenous again, is subdivided into two classes, namely (1) energy-producing and (2) heat-producing. Among heat producing substances may be mentioned oil, ghi, &c.

The reader should now judge whether our every day articles of food, like oil, ghi, &c., are more adapted for the purpose of producing heat than flesh, eggs, &c., which are the food of Englishmen. There can of course be no doubt that the flesh which is eaten by Englishmen or the milk that is drunk by them, may generate heat in the body on account of the grease which the former, and the ghi which the latter, contains, but Babu Chandra Nath's writing does not convey that meaning. If it is said that a person eats animal food in large quantities, the idea that is conveyed by the statement is that he eats a large quantity of flesh and eggs, and not that he eats a large quantity of ghi or oil. Perhaps Babu Chandra Nath did not even know what it is in animal food which generates heat in the body. Nor is it true that Englishmen eat flesh and eggs in large quantities simply for the purpose of generating greater heat in the body. It is because edible vegetables do not grow in sufficient quantities in England that Englishmen have very probably learnt to eat animal food.

We have written so much about only eighteen lines of one lesson of "Nutan Path," and have given only some faint idea of the delectable production which "Nutan Path" is. We shall by and by endeavour to bring to your notice the curious errors which may be learnt from a perusal of the Nutan Path, the book, that is, which Babu Chandra Nath has prepared with so much labour, and which after being eagerly adopted by the Education Department immediately on its publication has been made a text-book for all pathsalas in the country and thus a means of filling his coffers.

15. The *Hitavadi* of the 25th January has the following:—

Sir Charles Elliott and the pension memorial of a menial servant of the Sanskrit College.

A fresh instance of Sir Charles Elliott's meanness of mind has come to light. An old menial servant of the Sanskrit College submitted a petition to the Lieutenant-Governor praying that, as he would have been entitled to a pension of Rs. 4 under the old rules ten years before, the Lieutenant-Governor would be pleased so far to relax the stringency of the present rules, under which he would get a pension of only Rs. 3-8, as to grant him a pension of Rs. 4. The petition was supported by the Principal of the College and by Sir Alfred Croft, but was rejected by the Lieutenant-Governor. Yes, the Lieutenant-Governor could not grant eight annas a month to a poor man, while big officials, the Governors themselves not excepted, are drawing large sums as exchange compensation allowance. Does Sir Charles Elliott remember that on a late occasion when he had to travel by rail at his own expense, he

\* Possibly because Babu Chandra Nath had no knowledge of this class of food stuff when he issued his first edition of "Nutan Path," evidence of his possession of such knowledge is found in the second edition.



requested the Railway authorities to make some concession in his favour by accepting from him a reduced fare? It is not graceful for a man who is so stingy of his own money, to deprive a poor man of a monthly pittance of eight annas.

16. The same paper has received a letter bringing a charge against the authorities of the City College. The correspondent says that a student of the Law department of the college, being a teacher in a mufassal school, does not attend the lectures, but is yet marked present in the attendance register, and that, though the attention of the college authorities was drawn to the matter, they are trying to hush up the matter. It cannot be believed that the irregularity complained of is taking place with the knowledge of the college authorities, or that the matter will be hushed up if their attention is drawn to it. This paragraph is published to give those authorities a warning. The name of the student will be published, if necessary. It is desirable that both students and teachers should bear a high character.

HITAVADI,  
Jan. 25th, 1895.

17. The *Dainik-o-Samachar Chandrika* of the 29th January says that Mr. Nesfield, Director of Public Instruction, North-Western Provinces, has been disgraced because he largely introduced his own books into the schools under him, and he is still being abused by the *Pioneer* for selling his own books for distribution as prizes. It is true the Director of Public Instruction in Bengal has not a similar business on his own account, but he winks at the trade in book-making carried on by his subordinate officers. Mr. Nesfield's jobbery has been checked by a question in the local Council, and why should not a similar question, regarding the traffic carried on by officers of the Education Department in Bengal, be put in the Bengal Council? The School Book Society has long lost its importance, but has the Government grant to it been stopped?

DAINIK-O-SAMACHAR  
CHANDRIKA  
Jan. 29th, 1895.

(e)—*Local Self-Government and Municipal Administration.*

18. The *Sanjivani* of the 26th January commends Mr. Ritchie's action in exerting himself to put a stop to the adulteration of ghi and mustard oil by warning the sellers of these commodities, and by ordering the prosecution by municipal food inspectors of those who sell adulterated articles. But the warning which has been given to the shop-keepers will not be effective if it is not given through the medium of the vernacular press, for few native shop-keepers know English. It is also necessary to carry on a more vigorous crusade against sellers of adulterated articles. These men will not be frightened if some 1,000 among them are not punished within a month or two.

SANJIVANI,  
Jan. 26th, 1895.

(g)—*Railways and communications, including canals and irrigation.*

19. The *Abodh Bodhini* of the 14th January writes as follows:—

The Chitpur station on the Eastern Bengal State Railway. To avoid the necessity of showing any overdues under the head of the fare for jute bales, the authorities of the Chitpur station, it is said, have this year freely deducted all demurrage and overweight charges to the great loss of the railway. But in spite of this there are overdues under that head. And we do not know what explanation Mr. Jacobson and Babu Bholanath will now render for this. Again, within a short time four accidents have taken place resulting in the death or mutilation of four employes of that station. Will a few lines in writing be accepted as a satisfactory explanation of this loss of income and of these sad accidents?

ABODH BODHINI,  
Jan. 14th, 1895.

After the Eastern Bengal State Railway came under Government management, the practice of weighing goods carriages on the weighing bridge at Chitpur was abolished. The effect was that excess goods began to be transported, and the income of the railway fell off. Seeing this Mr. Chadburn, the late head of the goods department, reintroduced the practice of weighing, and



employed an English weighman as well as a head weighing clerk and 22 assistant clerks under his direct control and supervision. Mr. Chadburn saw that it would be inexpedient to allow the head officer of the godown or the goods clerk to have any connection with the weighing work. This system worked well. But Mr. Chadburn was transferred to Dacca and Mr. James came to Chitpur. Complaints began to pour in against the head weighing clerk, who had made himself obnoxious to everybody by the zeal which he had displayed in the putting down of certain railway abuses. Mr. James gave a willing ear to these complaints but could not find any decent pretext for punishing the clerk. At last he removed the head weighman and directed the head weighing clerk to do that officer's work at night in addition to his own former work, as well as the newly imposed census work which he was to do in the day time. The number of the assistant clerks was also reduced from 22 to 6. Under this unduly hard work the head weighing clerk's health broke down. He had to take leave, and, an extension of leave being refused, had ultimately to resign in order to save his life. When he had sufficiently recovered he applied for re-employment. But though he had creditably served the railway for 11 years this reasonable prayer of his was rejected.

The weighing establishment was soon after placed under the control of the head officer of the godown, and the result was that the income of the railway again fell off. A proposal was then made for abolishing weighing altogether. This proposal, it is said, originally came from Mr. James and Bholanath Babu, who appear to be very kind to the merchants who transport goods. But at the direction of the authorities, Bholanath Babu has been compelled to weigh goods trains, though very reluctantly. The Director-General of Railways is requested to look into the daily account of the goods traffic on the Chitpur line.

## (h)—General.

HITAVADI,  
Jan. 25th, 1895.

20. A correspondent of the *Hitavadi* of the 25th January writing from Barada in the 24-Parganas, deprecates the proposal to remove the local post office in consequence of a case of forgery which occurred in that office some months ago.

SANJIVANI,  
Jan. 26th, 1895.

21. A correspondent of the *Sanjivani* of the 26th January says that a rumour is current to the effect that the registry office at Kumarkhali in the Nadia district has been abolished along with the thana. If this is true, then the people of Kumarkhali will be put to great inconvenience. In no other registry office in the Nadia district is so large a number of documents registered annually as in the Kumarkhali office. Under these circumstances, one fails to see why there should be even a talk about its abolition.

## III.—LEGISLATIVE.

SOM PRAKASH,  
Jan. 21st, 1895.

22. The *Som Prakash* of the 21st January says that Sir Charles Elliott has shown his generosity by appointing Mr. R. C. Dutt a member of his Council. The appointment has given satisfaction to everybody. It is, however, to be suspected that the Lieutenant-Governor has taken Mr. R. C. Dutt into his Council with a view to have his support in the passing of the Sanitary Drainage Bill. Mr. Dutt, it will be remembered, has strongly supported that measure in his annual report on the administration of the Burdwan Division. The writer will be glad if Mr. Dutt shows in the Council the independence and sense of justice which he has always displayed.

BURDWAN SANJIVANI  
Jan. 22nd, 1895.

23. The *Burdwan Sanjivani* of the 22nd January is glad that Mr. R. C. Dutt has been appointed a member of the Bengal Legislative Council. Mr. Dutt has given evidence of remarkable administrative ability since his appointment as Commissioner of the Burdwan Division. The writer wishes that Mr. Dutt may now do good to the country as well as earn the praises of Government by his services in the Council.



24. The *Charu Mihir* of the 22nd January has the following in connection with the proposed amendment of the Criminal Procedure Code:—

CHARU MIHIR,  
Jan. 22nd, 1898.

The proposed amendment of the Criminal Procedure Code.

The expression 'tangible moveable property' used in section 145 of the Code is ambiguous. Again, though the right to realize the rent of land and the right to possess lands under water have been included in this section the fishery right has been excluded from its operation. This anomaly should be removed. The provisions of section 530 of the Code of 1872 were more definite than those of the section under notice. The law in this respect stands in need of amendment.

The question whether or not the provision for further enquiry contained in section 437 has reference to fresh evidence, has now been definitely settled, the different High Courts having come to the same conclusion on the point. (See Indian Law Report, Calcutta series, vol. 15, page 608, Madras series, vol. 14, page 333, and Allahabad series vol. 9, page 52.) The law in this respect stands therefore in no need of amendment. The provision of this section under which orders can be passed against an accused person, even in his absence, is inconsistent with those of section 439 and sub-section A of section 436, both of which require the service of a notice on the accused in such cases. The section should therefore be amended on this point, so as to bring it into harmony with the other two.

The power of enhancing sentences given to the High Courts under section 437, is open to objection. It is hardly desirable that a case should be reopened after its trial by a competent Court, and the more so as the High Court can order a retrial in case a man guilty of a grave offence is sentenced to a light punishment by a lower court. Again, it often happens that when a case comes before the High Court for enhancement of sentence, the accused being in jail cannot engage pleaders and barristers to defend him. Moreover, when the lower court having regard to the circumstances of his case, considers a man though guilty of a grave offence, a fit object of mercy and inflicts a light punishment upon him, it is hardly just to interfere with the object of increasing that punishment, the object of punishment being, it should be borne in mind, not retaliation but reform.

Government has proposed the amendment of section 487 under which no Magistrate who, acting on police reports, orders a case to be instituted under section 182, can try that case. Now, the administrative inconvenience which has led Government to bring forward this amendment does not seem to be of a serious nature, for, in the first place, there is a Sub-Deputy Collector in almost every subdivision, and, in the second place, cases from the mufassal are frequently sent up for trial to Sadar stations where there are always more Deputy Magistrates than one. Such being the case, it is not at all necessary to empower Magistrates with the trial of cases which have been instituted under their own orders.

It has been proposed to empower the authorities to give compensation to persons in the mufassal who are unjustly arrested under section 552. There is nothing objectionable in this proposal, but then, if the power asked for is granted, it will be necessary to make that power an appealable one.

The power of summary trial provided for in section 260 is often abused. Sometimes those exercising this power do not write the depositions of witnesses, sometimes they write them in such a way as to make them unintelligible, and at other times they treat serious offences as light ones with the deliberate object of exercising this power. The Calcutta High Court has repeatedly noticed the abuse of this power, but to no purpose. Section 414 should therefore be abolished, and decisions in cases tried summarily should be made appealable.

Section 269 should be amended, and the list of offences triable by jury should be enlarged, and the system of jury trial extended in accordance with the proposals made on the subject by Sir Rames Chandra Mitra and Maharaja Jotendra Mohun Tagore, the Government of India reserving to itself the power of passing the necessary orders on the subject.

Section 297 should be amended, and Judges should be required to record the substance of their charge to the jury.



Section 320 relating to the appointment of jurors also stands in need of amendment. There seems to be no necessity for exempting Honorary Magistrates and barristers from service in the jury. Government should on this point consult the report of the Jury Commission. A new section should be added to the Code providing for the accommodation of jurors in court-rooms, and the payment of travelling allowances to them. If the amendment of section 307 proposed by the Jury Commission, be accepted, the jury trial will be reduced to trial by assessors, and the main object of jury trial as an agency for the political education of the people, will be defeated. It is for this reason that the amendment does not commend itself to the writer.

SAHACHAR,  
Jan. 23rd, 1895.

Relation of the Imperial Legislative Council to the Secretary of State.

25. The *Sahachar* of the 23rd January praises Lord Elgin for the candid way in which His Excellency has expressed his views regarding the position of the Imperial Legislative Council in relation to the Secretary of State.

Any other Governor-General would have probably hesitated to publicly make a statement so compromising to his own dignity. The writer is, however, sorry to say that His Excellency has erred in coming to his conclusion on the subject. The Secretary of State has indeed full powers regarding the administration of India, but his power over the Viceroy and his Council in their law-making capacity is at best of a limited nature. He can indeed veto an Act passed by the Viceroy's Council, but he cannot force that Council to pass any Act at his pleasure. Under the Regulating Act passed in England about 120 years ago, the Governor-General of India was entrusted with unlimited powers in the matter of framing laws. At that time the king of England alone possessed the power of vetoing laws passed by the Viceroy, and this power was exercised by the Supreme Court in Calcutta as the King's representative. As this led to frequent quarrels between the Supreme Court and the Viceroy, the Act of 1781 took away this power from the court and entrusted the Viceroy and his Council with the work of making laws freely and independently. The Act of 1813 still further increased the powers of the Viceroy's Council, while the Act of 1833 distinctly placed all British India and the Courts there under the operation of the laws made by the Viceroy's Council. At this time the Court of Directors, as representatives of the Sovereign of England, could veto Acts passed by the Viceregal Council, while Parliament could amend or modify any one of them. After this the powers of the Viceroy's Council were continually increased, Mr. Grant, President of the Board of Control, and Lord Ellenborough having admitted the necessity for such increase. On the occasion of increasing the number of members of the Viceregal Council in 1853, Lord Macaulay said that considering the condition of India, the administration of the country should be entrusted solely to the Governor-General, and that good government there would be impossible if the Viceroy and his Council were to depend on the authorities in England in the matter of discharging their duties. It is clear from these remarks that the Viceroy and his Council are under the authority of Parliament and not under that of the Secretary of State. Lord Salisbury in his capacity of Secretary of State, claimed the right to know from the Governor-General of his time the purport of the laws which he intended to bring before his Council, and the same right has been claimed by the present Secretary of State. But that the Secretary of State has no such right was settled by high authorities like Sir Edward O'Brien and Sir Erskin Perry. From all this the writer concludes that the Governor-General and his Council are bound to obey the laws which are framed by Parliament, understanding by the term, the Sovereign of England and the two houses. And as Parliament has enacted no law empowering the Secretary of State to interfere with the Viceregal Council, that Council is clearly not under his power, and has full power to make laws. The Viceroy has therefore done an improper thing by imposing an excise duty on Indian goods against the wish of his Council and the interests of India.

SAHACHAR.

The withdrawal of the Revenue Sale Law Amendment Bill.

26. The same paper praises the Lieutenant-Governor for his candid expression of opinion that it was a mistake on his part to attempt to frame a Revenue Sale Law Amendment Bill. It is a political blunder to think that the admission of mistakes by the ruler tends to administrative inconvenience. On the contrary, a ruler gains in popularity by such admissions. It is



no doubt fortunate for Bengal that Sir Charles Elliott has come to know this, and realized the impropriety of standing against public opinion.

27. The *Sudhakar* of the 25th January says that if Government should cancel the appointment of Nawab Syed Amir Hossein as a member of the Imperial Legislative Council for the third time, in deference to the objection raised by many that one man should not be repeatedly appointed to that office, it would like to see any one of the following worthy Musalman gentlemen, namely, Prince Ferokh Shah, Nawab Asgar Ali, Prince Baktayar Shah, Maulvi Abdul Jubber, Maulvi Muhammad Ysuf, Maulvi Shiraj-ul-Islam, Syed Muhammad Samilla Khan, Raja Ataulla, Nawab Latif Ali Khan Kazalvas, Hossein Ali, and Rahamatulla Dharmsi Saheb, appointed to the office. The appointment of any one of these gentlemen will satisfy not only the writer, but the entire Musalman community.

SUDHAKAR,  
Jan. 25th, 1895.

28. The *Bangavasi* of the 26th January says that the object of the Bill to provide for the maintenance of a record of rights is to impose a fresh cess on raiyats and zamindars.

BANGAVASI,  
Jan. 26th, 1895.

The Record of Rights Bill. The zamindar will have to pay the whole amount of the cess assessed upon his estates to Government, and will then have to realize from the raiyats the latter's share of it. The only consideration which the zamindars will receive from Government for their trouble in realizing the raiyats' share of the cess, will be that they will get a certain commission upon the amounts so realized. The Bill will therefore provide a weapon for the oppression of both zamindars and raiyats. The zamindar will be oppressed because he will have to pay the cess whether he can realize it from his raiyats or not; and the raiyats, pressed down as they already are under the heavy burden of taxation, will have to pay not only a new cess but also the zamindar's commission for collecting it. Nice way this, indeed, of doing good to the raiyats! The Maharaja of Darbhanga has sent in a protest against the Bill, but experience has taught the people not to expect much from such a protest, going as it does against the *zid* that the authorities have taken. But it will not do to keep indifferent. Both zamindars and raiyats should enter their emphatic protest against the proposed measure.

29. The *Sanjivani* of the 26th January says that most people will be astonished at the concession which the Lieutenant-Governor has made to public opinion by withdrawing the Revenue Sale Law Amendment Bill. His Honour is to be thanked for the consideration he has shown in this instance.

SANJIVANI,  
Jan. 26th, 1895.

The Bills before the Bengal Council. The Sanitary Drainage Bill was introduced into the Council in the face of a good deal of opposition; and it is now in the hands of the Select Committee. There cannot be the least doubt that the passing of this measure will be of immense benefit to many places in Bengal, where, in consequence of the silting up of their mouths, rivers have lost their currents, and where people are falling victims to various diseases by drinking impure and stagnant water. All such places will regain their healthy condition, if, through the exertions of the Lieutenant-Governor, the Bill is passed into law.

An amendment of the Certificate Act has become an absolute necessity. Those provisions of the Certificate Act in virtue of which oppression is committed on khas mahal raiyats, require immediate modification.

A Bill has been introduced for the maintenance of a record of rights in respect of all lands in regard to which a cadastral survey is being performed. If the measure enables the authorities to keep a record of the raiyats' rights, the raiyats of Bihar will bless Government from the bottom of their hearts. In most places in Bihar the raiyats are too poor to get two meals a day, and the stout and stalwart Bihar raiyat is, therefore, losing his strength and stature. The Bihar raiyat does not get a harvest as easily as a Bengal raiyat, though his whole family, not excepting the female members, work in the field. The rate of rent the Bihar raiyat has to pay is also very high, and the high rent he pays does not secure him in the possession of his land, for the Bihar zamindar is very fond of transferring his land from one raiyat to another in view of increased rent. There are certainly good zamindars in Bihar whose raiyats are not so miserable as the raiyats of bad zamindars, but



their number is very few. To perform a costly cadastral survey, without keeping a permanent record of its results, would be sheer waste of money; and Government has acted rightly in resolving upon the maintenance of a record of rights. A part of the cost of the survey and of the preparation and maintenance of the record will be levied from the zamindars and raiyats. The costly agitation which was set on foot in this country and in England by the zamindars, frightened Government, and it could not, therefore, make up its mind to levy the entire cost of the survey from the zamindars. But one fails to find any reasonable ground for saddling the general tax-payer in the Lower Provinces with a part of the cost of the cadastral survey of the estates of private zamindars. It has also been an unjust act on the part of Government to throw upon the raiyat a part of the cost, though the operations have been undertaken solely with a view to the raiyat's benefit. The fact is that the raiyat cannot agitate, while the zamindar can. And Government has perpetrated this injustice simply to stop the zamindar's mouth.

The raiyat's part of the cost will be realized from the zamindar, who, in his turn, will realize it from the raiyat. This process will certainly lead to the oppression of the raiyat. There are zamindars in Bengal who levy the road cess at the rate of one anna per rupee of rent, but pay to Government only at the rate of a quarter anna. In fact, a good many zamindars have increased the rents of their raiyats in the name of the road cess. And it is certain that what is taking place in connection with the realization of the road cess, will also happen in connection with the new cess, if its collection is left in the hands of the zamindars. Government is, therefore, earnestly requested to make the collections in the present instance directly from the raiyats.

The practice of solicitation in the public streets, &c., on the part of the prostitutes is not prevalent among native prostitutes in the northern part of the town. As regards that part of the town, therefore, a provision should be made in the Police Act Amendment Bill making it an offence on the part of a prostitute to stand on the roadside with the object of alluring men into immorality. Knowing, as he does, the character of the police in Bengal, the writer cannot support the proposal to confer upon any police officer the power of arresting without a warrant in respect of offences of this class.

30. The same paper has the following in regard to the European and Anglo Indian Defence Association's memorial to Government protesting against the passing of the Cantonments Bill:—

The Defence Association and the Cantonments Bill.

The Association says that the passing of the Bill, in its present form, will be an insult to the medical service, and will considerably detract from the prestige of Government and of the Viceroy's position. The first objection is not worth attending to, for, after the opinion which has been expressed by the independent medical profession in England on the subject of a compulsory examination of prostitutes, the opinion expressed in favour of such examination by the medical profession in India cannot possess the smallest value. As for Government's prestige, if it was not lost by the passing of the Cotton Duties Act, in obedience to a mandate of Parliament, it will not certainly be lost by legislating with a view to stop an immoral practice. If Government does a good thing in obedience to a mandate from the Home authorities, its action will increase instead of diminishing its prestige in the eyes of the people. It is rather the present immoral practice of entertaining prostitutes for European soldiers, a practice which does not obtain in England, which makes the people look down upon Government.

As for the prestige attaching to the Viceroy's position, Lord Elgin himself sacrificed it when he set down limits to his own independent right of action and to that of the members of his Council. Who will attach much prestige to the position of the Viceroy when that officer himself defines his position as one of subserviency to the dictates of the Secretary of State? Did the Association go to sleep when the Cotton Duties Bill was being discussed? And is it talking in this strain now only to gain its own ends, for the writer knows that the Association counts some military men among its members? It is not improbable that the Association has been roused to its present activity by these military members.

SANJIVANI,  
Jan. 26th, 1895.



31. The same paper is glad at Mr. Stevens' reappointment to the Imperial Legislative Council. Mr. Stevens is an

Mr. Stevens' reappointment to the Imperial Legislative Council.

upright and conscientious officer, and gave proof of both these qualities when the Tariff Act was passed last year, and when the Cotton Duties Act was passed the other day. The sympathy he expressed with the people of the country is really without compare.

SANJIVANI,  
Jan. 26th, 1895.

32. The *Dainik o-Samachar Chandrika* of the 27th January has the following:—

Certain proceedings in the Imperial Legislative Council.

In the course of the debate on the Cantonments Bill the Viceroy contradicted what he had said regarding the position of the Imperial Legislative Council on the occasion of the discussion of the Cotton Duties Bill. And in doing so His Excellency found fault with the critics and other people who had criticized his speech, and stated that in the course of his speech on the Cotton Duties Bill, he had said nothing beyond this, that as it would be difficult to carry on the administration if orders sent from England were disobeyed, such orders ought to be carried out. His Excellency added:—"I said merely this. It has, therefore, been unfair to make me say that the members of this Council had no independence." This, if not exactly the language used by the Viceroy, is the equivalent of what he said, and there is in these words a mild reproof for His Excellency's critics. But the speech in question was reported in every newspaper and read by everybody, and there was in it the statement distinctly made that because the members of the Legislative Council owed their seats to the favour of Parliament, therefore they should not refuse to obey its mandates.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 27th, 1895.

But now that His Excellency himself is asserting the independence of his Council, let everybody rejoice and forget the past. It is probable that on the occasion of the discussion of the Cotton Duties Bill, hurry and vehemence prevented Lord Elgin from taking particular care of the language he used, and betrayed him into saying what amounted to a sacrifice of his just authority as Viceroy. For, it cannot be that the Government of India was bound to obey a Parliamentary resolution fifteen years old, when it did not consider it its duty to carry out the resolution on the simultaneous examinations question passed only a few months ago.

Mr. Phirozshah Mehta's charge of *zubberdustism* and craving after power made against the officials in the course of the debate on the Police Act Amendment Bill, might give offence to the official members of the Council and to the Anglo-Indian community at large, but it has not offended the people of the country. It was no doubt very daring of a Parsi gentleman like Mr. Mehta, standing in the Legislative Council of the civilians in this civilian empire, to make insinuations against the Anglo-Indian officialdom. But what he said was perfectly true, for who does not know the ways and manners of the Indian civilians? The speech might meet with contradiction in the Legislative Council, but it will not be taken exception to in the country, nay, in the country it will be translated, read, and admired. What Mr. Mehta said was nothing new. It was merely a repetition in 1895 of what the late John Bright said in 1858. Indeed, with the exception of the single circumstance that the speech was delivered in India, the empire of the civilians, and in their Legislative Council, there is nothing objectionable in it. Mr. Mehta should be given credit for having told the plain truth, however unpalatable it may have proved to those to whom it referred.

33. The *Dainik-o-Samachar Chandrika* of the 28th January has the following:—

Mr. Mehta on the officials.

Mr. Mehta has earned the praise of the whole country by blaming the *zubberdust* conduct of the officials. Indeed, Mr. Mehta's courage and independence in every Legislative Council in which he has sat, has greatly pleased us. The official members of the Legislative Council were of course piqued. Sir James Westland was very much offended, and protested against Mr. Mehta's statement. Mr. Mehta, however, explained that he did not refer to all officials, high and low, but only to a certain class among them. Sir James Westland ought to have seen this himself. He ought to have known what class of officials get, and are likely to get, greater powers and greater opportunities for committing *zulm* if the powers of the police are increased.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 28th, 1895.



Everybody knows that among the civilians there are many large-hearted and praise-worthy men. But it cannot also be denied that there are among them many who deserve censure. As a class, the civilians are ambitious of power, and, as if naturally, fond of committing *zulm*. This is a serious defect in a despotic form of Government, but it is unavoidable. Under the circumstances, it is the duty of the higher authorities to be upright in all their actions. But unfortunately, now-a-days, many of such authorities are found to deviate from the path of uprightness and impartiality. In pointing out the short-comings of the officials, Mr. Mehta only acted as a friend of the officials, and ought not to have incurred their displeasure.

SULABH DAINIK,  
Jan. 30th, 1895.

34. The *Sulabh Dainik* of the 30th January has the following:—

Sir James Westland on Mr. Mehta's speech.

We have carefully read the whole of Mr. Mehta's speech, but do not find in it anything calculated to provoke Sir James Westland into a temper, and into an unmeasured censure of the speaker. With the diffidence natural to editors of Bengali newspapers, we had Mr. Mehta's words interpreted to us even by some Englishmen, but it was nothing like the interpretation which Sir James put upon them. Indeed, one fails to understand how the speech could be interpreted to mean that all Government officers, from the Viceroy down to the commonest constable, are biassed, partial, untrustworthy, and incapable of making the least discrimination between right and wrong. But it is idle to quarrel with Sir James Westland, for a man must see a thing as his own nature and disposition make him see it.

It is certain that Mr. Mehta meant no attack upon the Viceroy or the provincial governors. He referred only to those civilians, very common now-a-days, who act indiscreetly, commit wrong actions forgetting what their duty is, and set at naught the law of the land. Seeing how criminal justice is being now administered in the country, can Sir James Westland himself deny that it is not being administered with honesty and uprightness? Has Sir James forgotten the Balladhun affair, the trial held by Nicholls of Benares, the Patna Nicholls' case, and the statement made by the Judge of Banda in the North-Western Provinces? He should not also forget the cases of Fordyce, Smyth, and Warde-Jones. It may be in his recollection that only the other day a man was transported for stealing a brinjal, and that sometime ago Mr. Beatson-Bell committed oppression on two innocent zamindars of Sirajganj in order to compel them to contribute towards the Lady Dufferin Fund. He should also think of the conduct of the civilians in the North-Western Provinces in connection with the cow-killing quarrels, and of the conduct of the Bombay Magistrate and police in connection with similar quarrels in that Presidency. And these officers, devoid of the least sense of duty, have received no punishment whatever. Could Mr. Mehta then be blamed for saying a few words against them? Will Sir James Westland put his hand on his heart and say that Mr. Mehta's charges were not true to the letter? Murders by Englishmen are held to be mere accidents, but every murder by a native is a "deliberate" murder and must be punished with hanging. Has Sir James forgotten the O'Hara case, in which Mr. Justice Norris' capital sentence was quashed by a Full Bench? Does a Full Bench come to a similar decision in the case of a native? Was it, again, right for the Chief Justice to acquit Pearse who had knowingly shot a man? In addition to such cases, there is no end to those in which natives die of rupture of the spleen at the hands of Englishmen.

What Mr. Mehta said was true to the letter, and in saying it he acted as the sincerest well-wisher of British rule. He, therefore, deserves the thanks of the whole country. The Financial Member may censure him, but the whole sensible world will praise him for his independence, and honour him the more for the proof he has given of his keen sense of duty.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Jan. 30th, 1895.

35. The *Dainik-o-Samachar Chandrika* of the 30th January has the following:—

The Police Act Amendment Bill.

Sir Antony MacDonnell rests his defence of the Police Act Amendment Bill on the ground that, as prevention is better than cure, it is better to prevent riots and affrays by threats than to suffer them to take place and then to punish the wrong doers. But this is a most objectionable principle. For if this principle is to be followed out with anything like completeness, it is necessary to require securities for good conduct from the entire



population of the country, to clap every one in jail who is suspected to be a thief or robber, and to prevent the keeping of ornaments which attract thieves and robbers.

Sir Antony protests that this measure has been introduced solely with a view to the public good, and that no one should therefore impute any evil motive to Government. But the way in which the liberty of the people is being curtailed, and the powers of the Magistrates are being increased by successive amendments of the Criminal law, cannot certainly be for the good of the people, be the motives for such amendment what they may.

On account of unsatisfactory laws, as well as an unsatisfactory administration thereof, the people have come to look upon both law and Magistrate with suspicious eyes. And to suspect Government's officers is to suspect the Government itself.

Under the proposed measure every one will be punished without trial, and many without any guilt on their part. There is, of course, a provision for appeal to the Commissioner and finally to Government. But the Commissioner and, for the matter of that, the Government itself, are always found to uphold the decision of the Magistrate.

There is a very strong *esprit de corps* in the civilian body. This is why Sir James Westland poured out the vials of his wrath the other day on Mr. Mehta in the Imperial Legislative Council, for the latter's presuming to find fault with the civilian body.

The civilian may be kind and may have the people's welfare at heart, but he has no strict sense of justice and is impatient of criticism. The whole country endorses the opinion which Mr. Mehta has expressed of the civilian body. If the people had full confidence in the executive officers they would not have thought it necessary to look into the motives of Government in introducing any measure. Children never look into the motives of their parents' orders. Sir Charles Elliott wants to be the *ma bap* of the people. But he does not know how parents should treat their children, and even if he knows that, he is incapable of governing the people under him with a parent's love and care. All civilians are in the same predicament with Sir Charles Elliott. Hence they are feared but not loved like parents. Love is invariably accompanied with confidence, and want of love with suspicion. The people are therefore compelled to look into the motives of Government and to cry out in fear when they see any provision made for their oppression. Cry out therefore we must, though we do not know what the effect of our crying will be.

#### VI.—MISCELLANEOUS.

36. The *Charu Mihir* of the 22nd January says that deterioration in the

Deterioration of cattle in Bengal.

breed of cattle in this country is proving a serious obstacle to the cause of agriculture. Here cow-dung is used as manure, and with the decrease in the number of cattle, manure for the fields is becoming more and more difficult to procure. The deterioration in the breed of cattle is due to three causes, viz., the frequency of cattle plagues, the disappearance of grazing grounds, and the want of good drinking water. Cattle plagues have of late become very frequent, and the destruction of cattle in such plagues is impoverishing the agriculturists. Unable to purchase new cattle many of the latter are taking to menial service for the sake of livelihood. The disappearance of grazing grounds has made it difficult for people to support cattle in large numbers, and as a consequence cattle are becoming lean and sickly for want of sufficient food. It behoves agriculturists in every village to rent some land from their zamindar for grazing purposes. Again, in the hot weather, no water for the bathing of cattle can be had, and this makes them extremely susceptible to attacks of disease. Want of good drinking water is also a cause of sickness among cattle, and steps should be taken to remove this as well as the other causes which are having a prejudicial effect on the breed of cattle. It behoves Government to introduce primers on the subject of the rearing of cattle, as text-books in village pathsalas, and to select intelligent boys from village schools and arrange for their education in a veterinary institution.

CHARU MIHIR,  
Jan. 22nd, 1895.



DARUSSALTANAT  
AND URDU GUIDE,  
Jan. 24th, 1895.

37. The *Darussaltanat* and *Urdu Guide* of the 24th January says that some

Mecca and the British philan-  
thropists.

so-called philanthropists of England are of opinion that Mecca is the home of cholera, and certain English journals, backed by these men, have raised

the cry that Mecca ought to be brought under British rule, and they say that the peoples inhabiting Arabia will gladly accept the English as their rulers.

These philanthropists ought to understand in what position they have placed themselves by making an absolutely unfounded statement. Are they not aware of the fact that, on many occasions, the infidels who visited Mecca in disguise during the pilgrimage season, were mercilessly put to death by the Arabs simply because their holy place was seen by these Kafirs?

If loss of Musalman lives from diseases in Mecca be painful to the British philanthropists, let them first tell the English nation to look after the welfare of the Hindus and of the poor Musalmans of India, whose lives are entrusted to the care of the British rulers. Lately cholera raged violently for a long time in the district of Cawnpore, but the English Government did not devote half the attention to checking the career of the disease which the British philanthropists are now devoting to the subject of the epidemic diseases which prevail in Mecca.

When the English Government does not extend its helping hand to its own subjects in India, who can believe in the good faith of the attempt which the English people profess themselves willing to make in order to rid a foreign town like Mecca of her diseases. "He who talks much, talks in vain."

38. The *Banganivasi* of the 25th January has the following:—

BANGANIVASI,  
Jan. 25th, 1895.

Alivardi Khan and Sir Charles  
Elliott.

Nawab Alivardi Khan was the absolute master of the Subah of Bengal and held sway over Bengal, Bihar and Orissa. He was childless, and his

daughter's son, Shiraz, was the heir apparent to his throne. Cruel in the administration of his State, he showed all a doting grandmamma's weakness and fondness in the management of his grandson. He introduced harsh administrative measures, but found infinite satisfaction in gratifying the caprices of his pet Shiraz. The Mahrattas who had done more or less damage during the reign of all the other Nawabs of Bengal, could not bear the red glare of Alivardi's eyes, but Shiraz found nothing but smiling approval in those terrible eyes of his grandfather. Alivardi cherished the boy Shiraz with all the doting fondness of a widowed paternal aunt living in her father's house for a pet nephew, or that of a grandmother for a grandson born after long expectation. This overindulgence spoilt Shiraz. Shiraz wanted to drink the beams of the full moon strained, to clothe the azure sky in a jacket, and to spin the stars of heaven like tops, sitting at his ease in air-propelled cars. Alivardi gratified all the whims of Shiraz, valuing even his throne of Bengal less than the satisfaction of these caprices of his pet. Alivardi thought it a shame that any caprice of his pet grandson should remain ungratified while he, the Nawab of Subah Bengal, still lived.

Shiraz being one day defeated in a game by the minister's son cut off the boy's ears. The minister, with tears in his eyes, complained to the Nawab. Alivardi flew into a passion and had Shiraz instantly brought before him. Shiraz simply replied—"I cut off his ears because I took a fancy to do so. What is that to you?" The Nawab was pacified in a moment and laughed and said "look at Shiraz's face. But he is for all that a very good fellow at heart." Another day Shiraz pierced the eyes of a fellow-pupil. The boy's father complained to the Nawab. The Nawab settled an allowance on the boy and asked Shiraz why he had injured the boy's eyes. "What presumption," replied the pet "to read more than me! To prevent his doing that I have deprived him of his eyesight." The Nawab nodded approval and said—"Shiraz is right. What presumption for another boy to read more than Shiraz! And mark how clever Shiraz is. People read books with their eyes and Shiraz has injured the boy's eyes. This was very clever." Under this systematic indulgence Shiraz grew into youth.

In 1756 Alivardi departed this life leaving behind him his pet Shiraz. He died leaving a large kingdom, a powerful army, and a firmly established authority. The first thing that Shiraz did on ascending his grandfather's throne was to exercise his new powers in a tyrannical spirit. Caprice was now



reinforced by absolute power. The throne of Bengal shook, the people trembled for the honour of their wives and daughters, the very family of the Nawab stood aghast in fear. Shiraz had amused himself in boyhood by robbing birds' nests and watching how the birds with agonized screams hovered about their despoiled nests. Immediately after ascending the throne he despoiled his paternal aunt's house and found infinite delight in the tearful supplications of his aunt, whom he should have respected like his mother. When a boy, Shiraz had ripped open domesticated bitches to see what the canine foetus was like, and had thrown kittens into the water to see how they struggled for life. These interesting experiments were now repeated on the unfortunate men and women of Murshidabad. The poison-seed which Alivardi had sown sprouted forth into this plentiful harvest of oppressions. But what was the fruit they produced? Shiraz's despotism alarmed the citizens, dissatisfied the army, and annoyed the ministers, and their combination led to the subversion of Musalman rule by the English. In consequence of the indulgence given by Alivardi, Musalman domination in Bengal was destroyed for ever. With the tyrannical Shiraz ended Musalman rule in Bengal. The tyrant's own haughty head fell under an assassin's sword, and Moslem glory was extinguished for ever.

After an interval of nearly 150 years Sir Charles Elliott now sits on the same throne from which Alivardi spoilt his pet Shiraz, and thereby paved the way for the ruin of the Musalmans. Alivardi led to the downfall of Moslem power by giving indulgence to only one Shiraz, while Sir Charles is spoiling dozens of such Shirazes by overindulgence. These pet Shirazes care for no one on earth. The indulgence which is being given to Radice, Phillips, Bell, Konstam, Jones, and other known and unknown Shirazes is not likely to lead to consequences so fatal as that which was produced by the indulgence which Alivardi gave to his pet. For the ever gentle and loyal Bengalis will never act like the obstinate Musalmans, who in their discontent subverted Musalman authority in Bengal for ever. But oppression has begun to assume such dimensions that there is no knowing how violent people will treat these Shirazes.

Alivardi and Shiraz are gone, and with the latter, Musalman authority in Bengal is also gone. But history yet remains to bear testimony to the fatal consequences of overindulgence. Sir Charles, too, is about to go away. His term of service is nearly over. But has he reflected on the probable fate of his pets?

A child once spoilt is spoilt for ever. The pets whom Sir Charles is now dandling and fondling will always remain naughty children. What remedy is there then for the evil? Alivardi is gone and Sir Charles will go and another will succeed him on the throne. But who will bear the consequences of this indulgence? We have this day found a parallel to Sir Charles Elliott's administration in the proceedings of Alivardi Khan, and will not Sir Charles' administration, too, in the same way, furnish some future writer with a parallel to some other unpopular Governor's administration? What is done cannot be undone. But let Sir Charles take steps even now to check these Shirazes in order that he may save himself from such discreditable comparison in future.

39. The *Sudhakar* of the 25th January takes exception to the statement made by Mr. R. C. Dutt in his annual report on the administration of the Burdwan Division, that the majority of the Musalmans in that Division live

Mr. R. C. Dutt on the Musalmans of Burdwan.

by trade, agriculture, and other laborious occupations. Such a statement coming from an officer who holds such a high position, and is besides a native of the country, may be accepted by Government as authoritative. It is therefore necessary to state that Burdwan has a historic celebrity for being the residence of many noble Musalman families. Fifty years ago many members of these Musalman families acted as sadar amins, pleaders, mukhtars, and even as Kazi-al-Kozzat in the Supreme Court. Even at present 9 among the 45 Musalman Deputy Magistrates of Bengal, 2 out of the 9 Musalman Munsifs, and 1 of the 2 Musalman officers in the Opium Department are Burdwan men. This statement of Mr. Dutt's may do harm to Musalmans, conveying as it does the impression that the Musalmans of Burdwan are an ignorant and illiterate people. The explanation which Mr. Dutt gave the other day in the Council for this statement of his, though not quite satisfactory, shows that he

SUDHAKAR,  
Jan. 25th, 1895.



meant no harm to the Musalmans. But such a statement under the heading, "Employment of Musalmans," appears to us somewhat suspicious.

BANGAVASI,  
Jan. 26th, 1895.

40. The *Bangavási* of the 26th January has the following:—

The Salvation Army and the Oxford Mission.

The movement known as the Salvation Army is not producing the results expected by its promoters. But then there is another movement, namely, the Oxford Mission, which has established a boarding-house in Calcutta for the benefit of Hindu boys. The mufassal students come to the metropolis, but are unable to find good and healthy lodgings, or opportunities of receiving a moral education. To supply this want the authorities of the Oxford Mission have set up a boarding-house where many Hindu boys are living in ease and comfort, and receiving a good moral education. Such was the work which on the occasion of their last anniversary meeting, the promoters of the movement proudly claimed to have accomplished. Sir Charles Elliott was present on the occasion. His Honour has full sympathy with the movement. Sir Charles is now-a-days found a very liberal patron and sympathizing friend of everything which is done by Christian missionaries.

These men propose building a large lodging-house for students, and the proposal emanating from the Christian missionaries has the support of the Government. It is not unlikely that they will gain their object.

Praised be the Christian missionary's propagation of the Gospel! We shall probably next see padrés in every street of Calcutta. And as soon as they come across a student coming to the city from the mufassal, they will intercept him and invite him to their lodging-house. And is the inducement offered to a boy in the shape of ভাল বাসা (good lodgings or love) small and inconsiderable? Many new arrivals in town will not probably have time to think of the mischief which contact with the Christian missionary in a hostel or lodging-house is likely to do a Hindu boy. In whatever light this proposal of the Christian missionaries may be viewed by others, we cannot but consider it to be a fresh attempt at Christian proselytization. Of course, viewed from the standpoint of the padrés, the attempt is exceedingly laudable, but the people of the country should beware.

HINDI BANGAVASI,  
Jan. 28th, 1895.

41. The *Hindi Bangavási* of the 28th January says that at a meeting of

Government officers as preachers of the gospel.

missionaries, lately convened by Lady Elliott, it was resolved that Government officers should, in addition to their official duties, preach the Christian gospel. If this be true, then Government should be in no more need of squandering money, taken from the natives, for maintaining missionaries in India.

#### ASSAM PAPERS.

SRIHATTAVASI,  
Second fortnight of Pous.

42. The *Srihattavási* for the second fortnight of Pous, has the following article in English:—

Recruitment for the Provincial Service in Assam.

"The administrative sky of Assam is getting clearer and clearer under the present régime. The keen foresight and the liberal education which our ruling chief Mr. Ward had received in his earlier years, have been called into full play while coming in contact with actual realities. Our system of Government, as it at present stands, contains contradictory elements which are assuming formidable aspects, until they threaten to eat into the very vitals of the administrative system of the province. But we have great confidence that Mr. Ward, a man of sound liberal education and a trained lawyer as he is, will take prompt measures to remedy the evils that have crept into the system and will thus place matters on a better footing. The recent appointment of Maulvi Mohibuddin Ahamed B.L., as an E. A. C. of the 5th grade consequent on the retirement of Babu Jibon Rai, and also the appointment of Mr. Abdul Mazid, L.L.B., some time ago as an E. A. C. of the 4th grade, have proved beyond the shadow of a doubt that the deep confidence we have reposed in Mr. Ward's ability has not been misplaced. This wise and judicious action of the Chief Commissioner is a move in the right direction, and it has offered favourable auguries of good administration in future. If our ruling Chief make it a guiding principle of his administration to select members for the Provincial Service from trained lawyers, it is hoped that Assam will at no distant period vie in comparison with



the most advanced provinces of India. That the recruitment of members for the Provincial Service from among the lawyers is judicious and politic, goes without saying. Up to date the E. A. C's recruited from the aforesaid class have proved themselves exceptionally efficient and qualified for the service, and it is they who are the prime components of this great machinery. The active and valuable services of Roy Sarat Chandra Banerjee Bahadur, and other notable B.L. officials, bear testimony to our foregoing remarks. If men of independence of character and thought having broad views, refined tastes, disciplined intellect, and extensive observation be regarded as the fittest persons to become members of the Provincial Service, we make bold to say that such persons can be found only in the highly educated section of the community. In this country judicial and executive functions are vested in one and the same person, consequently, it is indispensably necessary that persons so entrusted with grave responsibilities must have a fair insight into law and other branches of learning, but it is highly to be regretted that the officers in the ministerial staff sadly lack these qualities, so much so that there can be found very few persons among them who are gifted with the boon of liberal education. If our foregoing statements are admitted as bare facts, it will not be wrong on our part to come to a reasonable conclusion that the recruitment of members for the Provincial Service from the ministerial staff is highly detrimental to the interests of the Government and the people. Independence of character and thought is, in our humble opinion, one of the principal ingredients of a higher officer, but the majority of our ministerial officers, not properly cultured as they are, during their long service in a subordinate capacity, lose much of their independence of character and thought, and as a matter of course they cannot be expected to become eligible for higher appointments, inasmuch as they will not be able to use their discretionary power, blunted and short-sighted as it has grown in matters affecting the public interest. We want thorough-going and straightforward men in the higher services, and thoroughness is the watch-word which should be engraved on the gate of every Court of Justice. We conclude, hoping that our benign Government will continue to recruit members for the Provincial Service from trained and experienced lawyers.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 2nd February 1895.



